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The Mo'allaqah of Zuheyr rendered into English, with an introduction and notes.—By C. J. LYALL, C. S.

How war arose between 'Abs and Đubyân from the Race of Dâhis : who fell therein, and who slew them : what famous Days were gained by either kin : what songs were made to tell of valiant deeds done, and what dirges over brave men that died : how the heads of Đubyân were slain at the Cistern of el-Habâ'ah, and how 'Abs wandered forth thereafter through many strange lands : all this may be told at another season. What is now to be related is the manner in which peace was made, and the brother tribes reconciled together.

' There was a certain lord of Đubyân, by name el-Hârith son of 'Auf son of Abû Hârith, of the house of Gheyð son of Murrah son of Sa'd, great in wealth and fame among the kindred of Fezârah. He said one day to his uncle's son, Khârijeh son of Sinân—"Thinkest thou that any whose daughter I asked in marriage would deny her to me?" "Yes," he answered; "Who?" said el-Hârith. "Aus son of Hârith son of La'm of Tayyi'," said Khârijeh. Then said el-Hârith to his servant—"Mount with me." So they mounted one camel together, and rode until they came to Aus son of Hârith in his own land; and they found him in his house. And when he saw el-Hârith son of 'Auf, he said—"Hail to thee, O Hârith:" "And to thee," said el-Hârith. "What has brought thee hither, O Hârith?" said Aus. "I have come a-wooing," answered he. "This is not the place for thee," said Aus, and turned his back upon him and spoke no

word more. Then Aus went in to his wife in anger. Now she was a woman of 'Abs: and she said—"Who was the man who stopped at thy door, with whom thou hadst such short speech?" He answered—"That was el-Hârith son of 'Auf son of Abû Hârith the Murri, the lord of the Arabs." "What befell thee that thou didst not bid him alight?" asked she. "He dealt foolishly with me," said he. "How so?" she asked. "He came a-wooing," he answered. "Dost thou wish to wed thy daughters?" she asked. "Yes," said he. "And if thou wilt not give one to the lord of the Arabs to wife, to whom then wilt thou wed her?" "Nay," he answered, "the thing is done." "Nay but," said she, "make amends for what thou hast done." "How?" he asked. "Follow after him and bring him back with thee." "How should I do so, when that has befallen which has befallen between me and him?" She answered—"Say to him—'Thou foundest me in anger because thou didst propound to me suddenly a matter whereof thou hadst not spoken to me before, and I was not able at the time to answer thee but as thou heardest: but now return, I pray thee, and thou shalt find with me all that thou desirest': verily he will do as thou askest." So Aus mounted and rode after those twain. "Then," (says Khârijeh son of Sinân, who was with el-Hârith and tells the tale,) "By God! I was journeying on our way, when I chanced to raise mine eyes, and saw Aus riding after us. And I went forward to el-Hârith, but he spoke nought to me by reason of the grief that was in him; and I said to him—'Here is Aus son of Hârith following us.' He answered—'And what have we to do with him? pass on.' And when Aus saw that we tarried not for him, he cried after us—'O Hârith! wait for me a moment.' So we waited for him, and he spoke to us that speech which his wife had made for him; and el-Hârith returned with him in gladness. And I heard that Aus when he went into his house said to his wife—'Call to me such an one'—naming the eldest of his three daughters; and she came forth to him. And he said to her—'O my daughter, this is el-Hârith son of 'Auf, a lord of the Arabs: he has come asking a boon, that I should wed to him one of my girls; and I purposed to wed thee to him: what sayest thou thereto?' She answered—'Do it not.' 'Why?' he asked. She said—'I am a woman uncomely in face, faulty in temper: I am not his uncle's daughter, that he should regard my kinship with him, nor is he thy neighbour in the land, that he should be ashamed before thee; and I fear lest one day he see in me something which may displease him, and divorce me, and there befall me therein what is wont to befall.' He said: 'Arise—God bless thee! Call to me such an one'—naming his second daughter: and she called her. And he spoke to her as he had spoken to her sister, and she answered him after the same fashion, saying—'I am ignorant and awkward: there is no skill in my hand. I fear lest he see in me something to

displease him, and divorce me, and there befall me therein what thou knowest. He is not mine uncle's son, that he should regard my right, nor thy neighbour in thy land, that he should be ashamed before thee.' He said: 'Arise—God bless thee! Call to me Buheyseh'—naming his youngest daughter; and she was brought to him. And he spoke to her as he had spoken to her two sisters. And she said—'As thou wilt.' He said—'Verily I offered this to thy two sisters, and they refused.' 'Nay but I,' said she (and he had not told her what the two had said), 'By God! am the fair in face, the skilful with her hands, the noble in nature, the honourable in her father; and if he divorce me, God will bring no good upon him thereafter.' And he said—'God bless thee!' Then he came forth to us and said—'I wed to thee, O Hârith, Buheyseh daughter of Aus.' 'I accept her,' said el-Hârith. Then Aus bade her mother make her ready and deck her for the wedding; and he gave command that a tent should be pitched for el-Hârith, and lodged him therein. And when his daughter was decked out, he sent her in to el-Hârith. And when she was brought in to him, he stayed but a little space, and came forth to me; and I said—'Hast thou prospered?' 'No,' said he. 'How was that?' I asked. He answered—'When I put forth my hand to take her, she said "Stay! doest thou thus before my father and my brethren? No, by God! this is not fitting!"' Then he commanded that the camels should be made ready, and we started on our way, taking her with us. And we journeyed a space; then he said to me—'Go on ahead:' and I went on; and he turned aside with her from the road. And he had tarried but a little when he joined me again; and I said—'Hast thou prospered?' 'No,' he answered. 'Why?' said I. He answered—'She said to me—"Doest thou with me as with a woman-slave that is hawked about for sale, or a captive woman taken in battle? No, by God! until thou slay the camels, and slaughter the sheep, and call the Arabs to the feast, and do all that should be done for the like of me." ' I answered—'By God! I see that she is a woman of a high spirit and understanding; and I hope that she will be to thee a wife who shall bear thee noble sons, if God will.' And we travelled on until we came to our country. And el-Hârith made ready the camels and the sheep, and prepared a feast; then he went in to her. And in a little while he came forth to me, and I asked him—'Hast thou prospered?' 'No,' said he. 'How was that?' I asked. He answered: 'I went in to her and said—"Lo! I have made ready the camels and the sheep as thou seest;" she answered me—"By God! I was told that thou hadst a nobleness which I do not see in thee." "How so?"' I asked. She said—"Hast thou a light heart to wed women while the Arabs are slaying one another?" "What wouldst thou have me do?"' I asked. She said—"Go forth to these thy kindred, and make peace between them: then return to thy wife, and thou shalt not miss what thou

desirest.”’ ‘By God!’ said I, ‘a noble and wise woman! and she has spoken a goodly word!’ And he said—‘Come forth with me’: so we went forth, and came to the two tribes, and walked between them with peace. And the peace was made on the condition that the slain should be reckoned up, and the price of the excess taken from that tribe who had slain more of the other. And we bore the burden of the bloodwits; and they were in all three thousand camels, which were paid in the space of three years. And we returned home with the fairest of fame; and el-Hârith went in to his wife, and she bore him sons and daughters.” So said Khârijuh; and these two, Khârijuh and el-Hârith, are the twain whom Zuheyr praises in his song. Such is the testimony of Moḥammed son of ‘Abd-el-‘Azîz el-Jauharî.

² Now while ‘Abs and Ḍubyân were covenanting together for peace, a thing befell that came nigh to setting them at war again. ‘Abs had pitched their tents in esh-Sharabbah at a place called Qaṭan, and near them were many tents of Ḍubyân. Now there was a man of Ḍubyân, Ḥoṣeyn son of ḌamḌam by name, whose father ḌamḌam had been slain in the war by ‘Antarah son of Sheddâd, and his brother Herim by Ward son of Ḥâbis, both of the house of Ghâlib, of ‘Abs; and Ḥoṣeyn swore that he would not wash his head until he had slain Ward or some other man of the line of Ghâlib: but none knew of this oath of his. And el-Hârith son of ‘Auf son of Abû Ḥârithah and his cousin Khârijuh son of Sinân had already taken upon themselves the burden of the price of blood, and ‘Abs and Ḍubyân mixed freely together. And a man of ‘Abs, of the house of Makh-zûm, came to the tent of Ḥoṣeyn son of ḌamḌam and entered therein. “Who art thou, O Man?” said Ḥoṣeyn. “Of ‘Abs,” said he; and Ḥoṣeyn did not cease to ask his lineage until he found that he was of the house of Ghâlib; and he slew him. And news of this came to el-Hârith son of ‘Auf and Herim son of Sinân his cousin, and it was grievous to them. And the news came also to the men of ‘Abs, and they mounted and rode in a body towards el-Hârith’s tent. And when el-Hârith heard of the anger that was in their hearts, and how they purposed to slay him in requital for the death of their brother, (for Ḥoṣeyn son of ḌamḌam was also of the line of Murrah, as was el-Hârith son of ‘Auf,) he sent to meet them a hundred camels, and with them his son, and said to the messenger—“Say to them—‘Are the camels dearer to you, or your own lives?’” And the messenger went forth to meet them, and spoke after this wise. And er-Rabî son of Ziyâd, who was the leader of ‘Abs in that day (—³ for Qeys son of Zuheyr, their chief in the war, though he counselled the peace, yet took no part therein himself, but withdrew from his kin and went away to ‘Omân, where he became a Christian and spent the remainder of his days in prayer and repentance: for he said—“By God! never again can I look

in the face a woman of Ghatafân : for verily I have slain her father or her brother or some other dear to her”) —er-Rabî‘ cried to his following —“O my people! your brother has sent you this message—‘Are the camels dearer to you, or will ye rather take my son and slay him in the stead of your slain?’” And they said—“We will take the camels and be reconciled, and conclude our covenant of peace.” So peace was made, and el-Hârith and Herim gained the more praise.

⁴ And Zuheyr made this song to tell of the noble deeds of el-Hârith and Khârijuh, and the rest of the house of Gheyð son of Murrah : for all shared in the peace-making, though the leaders therein were el-Hârith and Khârijuh.

أَمِنْ أُمِّ أَوْفِي دَمْدَمَةٌ لَمْ تَكَلِّمْ
بِحَوْمَانَةَ الدَّرَاجِ وَالْمَتَلِّمْ
وَدَارَ لَهَا بِالرَّقْمَتَيْنِ كَانَهَا
مِرَاجِيحٌ وَشَمٌّ فِي نَوَاشِرِ مَعْصَمِ
بِهَا الْعَيْنُ وَالْأَرَامُ يَمْشِيْنَ خَلْفَةً
وَاطْلَاعُهَا يَنْهَضُ مِنْ كُلِّ مَجْدَمِ
وَقَفْتُ بِهَا مِنْ بَعْدِ عَشْرِينَ حِجَّةً
فَلَايَا عَرَفْتُ الدَّارَ بَعْدَ تَوَهُمِ
أَتَانِي سَفْعًا فِي مَعْرَسِ مِرْجَلِ
وَنُورِيَا كَجَدِّمِ الْخَوْضِ لَمْ يَتَلِّمْ
فَلَمَّا عَرَفْتُ الدَّارَ قُلْتُ لِرَبِيعِهَا
أَلَا أَنْعَمَ صَبَاحًا أَيُّهَا الرِّبْعُ وَأَسْلَمِ
تَبْصُرُ خَائِلِي هَلْ تَرَى مِنْ ظَعَانِ
تَحْمَلْنَ بِالْعَلِيَاءِ مِنْ فَوْقِ جَرْتِمِ
عَلُونَ بِأَنْمَاطِ عَتَاقٍ وَكَلَّةِ
وَرَادَ حَوَاشِيهَا مُشَاكِهَةَ الدَّمِ
وَوَرَكْنَ فِي السُّوْبَانِ يَعْلُونَ مَتْنَهُ
عَلَيْهِنَّ دَلَّ الذَّاعِمِ الْمَتْنَعِمِ
فَهِنَّ لِبَوَادِي الرِّسِّ كَالْيَدِ لِلْفَمِ
بِكْرُونَ بِكُورًا وَاسْتَحْرُونَ بِسُكْرَةٍ
أَفِيْقُ لِعَيْنِ النَّظْرِ الْمَتَوَسِّمِ
وَفِيهِنَّ مَلْهَى لِلطَّيْفِ وَمَنْظَرِ
كَانَ فُتَاتِ الْعَهْنِ فِي كُلِّ مَنْزَلِ
فَلَمَّا وَرَدَنَّ الْمَاءَ زَرْقًا جَمَامَهُ
رَضَعْنَ عَصِيَّ الْحَاضِرِ الْمَتَخِيمِ
جَعَلَنَّ الْقَدَانَ عَنْ يَمِينِ وَحَزْنَهُ
وَكَمَّ بِالْقَدَانِ مِنْ مَحَلِّ وَمُحْرَمِ

١٥ ظَهْرَنَ مِنْ السُّوْبَانَ ثُمَّ جَزَعْنَهُ عَلَى كُلِّ قَيْنِي قَشِيْبٍ وَمَقَامٍ

فَأَقْسَمْتُ بِالْبَيْتِ الَّذِي طَافَ حَوْلَهُ رَجَالٌ بَنُوهُ مِنْ قَرِيْبِشٍ وَجَرَهُمْ
يَمِيْنًا لَنْعَمِ السَّيْدَانِ وَجِدْتُمَا عَلِيَّ كُلِّ حَالٍ مِنْ سَحِيْلٍ وَمَبْرَمٍ
سَعَى سَاعِيَا غَيْظِ بْنِ مَرَّةٍ بَعْدَمَا تَبَزَلَّ مَا بَيْنَ الْعَشِيْرَةِ بِالْأَمِّ
تَدَارَكْتُمَا عَبَسًا وَذَبِيَانٍ بَعْدَمَا تَفَانُوا وَدَقُوا بَيْنَهُمْ عَطْرَ مَدَشَمٍ

٢٠ وَقَدْ قَلْتُمَا إِنْ نُدِرَكَ السَّلَامُ وَأَسْعَا بِمَالٍ وَمَعْرُوفٍ مِنْ الْقَوْلِ نَسَامٍ
فَأَصْبَحْتُمَا مِنْهَا عَلَى خَيْرِ مَوْطِنٍ بَعِيدَيْنِ فِيهَا مِنْ عَقُوقٍ وَمَأْتَمٍ
عَظِيْمَيْنِ فِي عَلِيَا مَعَدٍ هَدَيْتُمَا وَمَنْ يَسْتَبِحُ كَنْزًا مِنْ الْمَجْدِ يَعْظُمُ
تَعْفَى الْكَلُومَ بِالْمَدِيْنِ فَأَصْبَحْتُمَا يَنْجُمَهَا مِنْ لَيْسَ فِيهَا بِمَجْرَمٍ
وَلَمْ يَهْرِيْقُوا بَيْنَهُمْ مَلًا مَحْجَمٍ وَلَمْ يَهْرِيْقُوا بَيْنَهُمْ مَلًا مَحْجَمٍ
٢٥ فَأَصْبَحَ يُجْرِي فِيهِمْ مِنْ تِلْدَانِكُمْ مَغَاظِمُ شَتِيٍّ مِنْ أَفَالٍ مُزْنَمٍ

أَلَا أَبْلَغُ الْأَحْلَافَ عَنِّي رِسَالَةً وَذَبِيَانٍ هَلْ أَقْسَمْتُمْ كُلَّ مَقْسَمٍ
فَلَا تَكْتُمُنَّ اللَّهُ مَا فِي صُدُورِكُمْ لِيَخْفِيَ وَمَهْمَا يَكْتُمُ اللَّهُ يَعْلَمُ
يُؤَخِّرُ فَيُوضِعُ فِي كِتَابٍ وَيُدْخِرُ لِيَوْمِ الْحِسَابِ أَوْ يَعَجَلُ فَيُنْقِصُ
وَمَا الْكُرْبُ إِلَّا مَا عَلِمْتُمْ وَذَقْتُمْ وَمَا هُوَ عِنْدَهَا بِالْحَدِيثِ الْمَرْجَمِ
٣٠ مَتِي تَبَعْتُوهَا تَبَعْتُوهَا نَمِيْمَةٌ وَتَضْرِي أَنْ أَوْضَعْتُمُوهَا فَتَضْرِمُ
فَتَعْرِكُكُمْ عَرَكَ الرَّحِيِّ بِثَفَالِهَا وَتَلْقَحُ كِشَافًا ثُمَّ تَنْتَجِ فَتَنْتَجِمُ

فَدَنَجَ لَكُمْ غِلْمَانَ أَشَامَ كُلَّهُمْ
فَدَغَلِ لَكُمْ مَا لَا تَغُلُّ لِأَهْلِهَا
كَأَحْمَرَ عَادٍ ثُمَّ تَرْضَعُ فَتَغْطِمُ
قُرَى بِالْعِرَاقِ مِنْ قَفِيزٍ وَدِرْهِمِ

لِعَمْرِي لَدَعِمَ الْحَيُّ جَرَّ عَلَيْهِمْ
مِ رَكَانَ طَوِيٍّ كَشَّحًا عَلَى مُسْتَكْنَدَةٍ
بِمَا لَا يُوَاتِيهِمْ حَصِينُ بْنُ ضَمْضَمٍ
فَلَا هُوَ أَبْدَاهَا وَلَمْ يَتَقَدِّمِ
وَقَالَ سَأَقْضِي حَاجَتِي ثُمَّ أَتَقِي
فَشَدَّ وَلَمْ يَفْزَعْ بِيَدِي تَا كَثِيرَةً
لَدَى أَسَدٍ شَاكِي السَّلَاحِ مُقَدِّفِ
جَرِي مَتِي يَظْلَمُ يِعَاقِبُ بِظُلْمِهِ
عَدُوِّي بِأَلْفٍ مِنْ وَرَائِي مُلْجِمِ
لَدَى حَيْثُ أَلْقَتِ رَحْلَهَا أَمْ قَشْعَمِ
لَهُ لَبْدٌ أَظْفَارُهُ لَمْ تَقْلَمِ
سَرِيعًا وَإِنْ لَا يَبْدُ بِالظُّلْمِ يَظْلَمِ

عَمَّا رَعَوْا ظَمَأَهُمْ حَتَّى إِذَا تَمَّ أَوْرَدُوا
فَقَضَوْا مَنَائِبًا بَيْنَهُمْ ثُمَّ أَصْدَرُوا
لِعَمْرِكَ مَا جَرَتْ عَلَيْهِمْ رِمَاحُهُمْ
وَلَا شَارَكَتْ فِي الْمَوْتِ فِي دَمِ نَوْفَلِ
فَكَلَّا أَرَاهُمْ أَعْبَدُوا يَعْقِلُونَهُ
عَمَّا لَحِيٍّ حَلَالٍ يَعْصِمُ النَّاسَ أَمْرَهُمْ
كَرَامٍ فَلَا ذُو الضِّغْنِ يَدْرِكُ تَبْلَهُ
غَمَارًا تَفَرَّى بِالسَّلَاحِ وَبِالدَّمِ
إِلَى كَلَّا مُسْتَوْبِلٍ مَتَوَخَّمِ
دَمِ ابْنِ نَهْيِكٍ أَوْ قَتِيلِ الْمُثَلَّمِ
وَلَا وَهَبٍ مَنُذِمًا وَلَا ابْنَ الْمُخْزَمِ
صَحِيحَاتِ مَالٍ طَالَعَاتِ بِمُخْرَمِ
إِذَا طَرَقَتْ أَحَدِي اللَّيَالِي بِمِعْظَمِ
لَدَيْهِمْ وَلَا الْجَازِي عَلَيْهِمْ بِمَسَامِ

سَدِمْتُ تَكَالِيفَ الْحَيَاةِ وَمَنْ يَعِشُ
ثَمَانِينَ حَوْلًا لَا أَبَاكَ يَسَامِ

وَأَعْلَمَ مَا فِي الْيَوْمِ وَالْأَمْسِ قَبْلَهُ
 وَأَلْكَذَّبِي عَنْ عِلْمِ مَا فِي غَدِ عَمِ
 رَأَيْتَ الْمَنَائِيَا خَبِطَ عَشْوَاءَ مَنْ تَصَبَّ
 تَمَدَّهْ وَمَنْ تَخَطَّى يَعْمَرُ فِيهِمْ رَمِ
 ٥٠ وَمَنْ لَا يُصَانِعُ فِي أُمُورٍ كَثِيرَةٍ
 يَضْرُسُ بِأَنْبِيَابٍ وَيُوطَأُ بِمَنْدَسِمِ
 وَمَنْ يُجْعَلُ الْمَعْرُوفُ مِنْ دُونَ عَرْضِهِ
 يَغْفِرُهُ وَمَنْ لَا يَنْقُ الشَّتْمُ يَشْتَمُ
 وَمَنْ يَكُ ذَا فَضْلٍ فَيَبْخُلُ بِفَضْلِهِ
 عَلَى قَوْمِهِ يَسْتَعْنِ عِذَهُ وَيَذْمَمُ
 وَمَنْ يُوْفُ لَا يَذْمَمُ وَمَنْ يَهْدُ قَلْبَهُ
 إِلَى مَطْمَئِنِّ الْبَرِّ لَا يَتَجَمَّجَمُ
 وَمَنْ هَابَ أَسْبَابَ الْمَنَائِيَا يَذْلَمُهُ
 وَلَوْ يَرِقُّ أَسْبَابَ السَّمَاءِ بِسَلَامِ
 ٥٥ وَمَنْ يُجْعَلُ الْمَعْرُوفُ فِي غَيْرِ أَهْلِهِ
 يَكُنْ حَمْدُهُ ذِمًّا عَلَيْهِ وَيَذْمَمُ
 وَمَنْ يَعْصِ أَطْرَافَ الزَّجَاجِ فَانَهُ
 يَطْبِيعُ الْعَوَالِي رَكِبَتْ كُلُّ لَهْدَمِ
 وَمَنْ لَا يَدُودُ عَنْ حَوْضِهِ بِسَلَاحِهِ
 يَهْدَمُ وَمَنْ لَا يَظْلِمُ النَّاسَ يَظْلَمُ
 وَمَنْ يَغْتَرِبُ بِحَسَبِ عَدُوِّ صَدِيقِهِ
 وَمَنْ لَا يَكْرُمُ نَفْسَهُ لَا يَكْرُمُ
 وَمَنْ لَمْ يَنْزَلْ يَسْتَرْحِلُ النَّاسُ نَفْسَهُ
 وَلَا يَعْفَهَا يَوْمًا مِنَ الذَّلِّ يَذْمَمُ
 ٦٠ وَمَهْمَا تَكُنْ عِنْدَ أَمْرٍ مِنْ خَلِيقَةٍ
 وَكَأَنَّ تَرَى مِنْ صَامِتٍ لَكَ مُعْجَبِ
 لِسَانُ الْفَتَى نِصْفٌ وَنِصْفٌ فَوَادِهِ
 زِيَادَتُهُ أَوْ نَقْصُهُ فِي التَّكَلُّمِ
 وَأَنْ سَفَاةَ الشَّيْخِ لَا حِلْمٌ بَعْدَهُ
 فَلَمْ يَبْقِ إِلَّا صُورَةُ اللَّحْمِ وَالذَّمِ
 وَإِنْ سَفَاةَ الشَّيْخِ لَا حِلْمٌ بَعْدَهُ
 وَإِنْ الْفَتَى بَعْدَ السَّفَاةِ يَحْلُمُ

سَأَلْنَا فَأَعْطَيْتُمْ وَعَدْنَا وَعَدْتُمْ
 وَمَنْ أَكْثَرَ التَّسْأَلِ يَوْمًا سَيُحْرَمُ

ARGUMENT.

In vv. 1—15 the poet, after the fashion of his fellows, strives to touch the hearts of his hearers and to prepare them to receive kindly what he has to say on his real theme by the mention of women and the deserted pasture-grounds which the tribesmen leave at the end of Spring ; Umm Aufà was his wife : she bore him, we learn, many children, who all died young, and one day in an angry mood he divorced her. Afterwards he repented of his deed, and prayed her to return to him, but she would not.

Then he turns to praise the two who made the peace and bore the burden of the price of blood (vv. 16—25). After that he exhorts the two tribes (vv. 26—33) to keep faithfully their pact of peace, and after what they have known of War, to stir her not up again. Then he tells of the deed of Ḥoṣeyn son of ḌamḌam, how he slew his enemy while the two peoples were making ready the peace (vv. 34—39). Then by a figure he relates how the senseless war broke out afresh, and more blood was spilt ; for which again the House of GheyḌ paid from their herds, though themselves without blame (vv. 40—46).

What follows would seem to be a store of maxims of life and conduct, some of which are wanting in certain recensions of the poem, and all do not appear to be here appropriate ; nevertheless many of them seem clearly to touch upon the generous deed of the Peace-makers, and to be meant to praise them and to set them as an example to men. In the last verse he warns those who heard him that though noble men may pay for misdoers once and again, the time will come when the thankless shall find none to bear the burden of his guilt. ¹

I.

- 1 Are they of Umm Aufà's tents—these black lines that speak no word
in the stony plain of el-Mutathellem and ed-Darrâj ?
- 2 Yea, and the place where her camp stood in er-Raqmatân is now
like the tracery drawn afresh by the veins of the inner wrist.
- 3 The wild kine roam there large-eyed, and the deer pass to and fro,
and their younglings rise up to suck from the spots where they lie
all round.
- 4 I stood there and gazed : since I saw it last twenty years had flown,
and much I pondered thereon : hard was it to know again—
- 5 The black stones in order laid in the place where the pot was set,
and the trench like a cistern's root with its sides unbroken still.
- 6 And when I knew it at last for her resting-place, I cried—
' Good greeting to thee, O House—fair peace in the morn to thee !'
- 7 Look forth, O Friend—canst thou see aught of ladies camel-borne
that journey along the upland there above Jurthum well ?
- 8 Their litters are hung with precious stuffs, and thin veils thereon
cast loosely, their borders rose, as though they were dyed in blood.
- 9 Sideways they sat as their beasts clomb the ridge of es-Sûbân
—in them were the sweetness and grace of one nourished in wealth
and ease.

III.

- 26 Ho ! carry my message true to the tribesmen together leagued
and Ðubyân—Have ye sworn all that ye took upon you to swear ?
- 27 It boots not to hide from God aught evil within your breasts :
it will not be hid—what men would hold back from God, He knows.
- 28 It may be its meed comes late : in the Book is the wrong set down
for the Reckoning Day ; it may be that vengeance is swift and
stern.
- 29 And War is not aught but what ye know well and have tasted oft :
not of her are the tales ye tell a doubtful or idle thing.
- 30 When ye set her on foot, ye start her with words of little praise ;
but the mind for her grows with her growth, till she bursts into
blazing flame.
- 31 She will grind you as grist of the mill that falls on the skin beneath ;
year by year shall her womb conceive, and the fruit thereof shall
- 32 Yea, boys shall she bear you, all of ill omen, eviller [be twins :
than Aḥmar of 'Âd : then suckling and weaning shall bring their
- 33 Such harvest of bitter grain shall spring as their lords reap not [gain :
from acres in el-'Irâq of bushels of corn and gold.

IV.

- 34 Yea, verily good is the kin, and unmeet the deed of wrong
Hoṣeyn son of Ðamḍam wrought against them, a murder foul !
- 35 He hid deep within his heart his bloody intent, nor told
to any his purpose, till the moment to do was come.
- 36 He said—' I will work my will, and then shall there gird me round
and shield me from those I hate a thousand stout cavalry.'
- 37 So he slew : no alarm he raised where the tents stood peacefully,
though there in their midst the Vulture-mother had entered in
- 38 To dwell with a lion fierce, a bulwark for men in fight,
a lion with angry mane upbristled, sharp tooth and claw,
- 39 Fearless : when one him wrongs, he sets him to vengeance straight,
unfaltering : when no wrong lights on him, 'tis he that wrongs.

V.

- 40 They pastured their camels athirst, until when the time was ripe
they drove them to pools all cloven with weapons and plashed with
blood ;

- 41 They led through their midst the Dooms : then they drove them forth
again
to the pasture rank and heavy, till their thirst should grow anew.
- 42 But *their* lances—by thy life ! were guilty of none that fell :
Nehîk's son died not by them, nor by them el-Muthellem's slain ;
- 43 Nor had they in Naufal's death part or share, nor by their hand
did Wahab lie slain, nor by them fell el-Mukhazzem's son.
- 44 Yet for each of those that died did they pay the price of blood—
good camels unblemished that climb in a row by the upland road
- 45 To where dwells a kin great of heart, whose word is enough to shield
whom they shelter when peril comes in a night of fierce strife and
storm ;
- 46 Yea, noble are they ! the seeker of vengeance gains not from them
the blood of his foe, nor is he that wrongs them left without help.

VI.

- 47 Aweary am I of life's toil and travail : he who like me
has seen pass of years fourscore, well may he be sick of life !
- 48 I know what To-day unfolds, what before it was Yesterday ;
but blind do I stand before the knowledge To-morrow brings.
- 49 I have seen the Dooms trample men as a blind beast at random treads
—whom they smote, he died : whom they missed, he lived on to
strengthless eld.
- 50 Who gathers not friends by help in many a case of need
is torn by the blind beast's teeth, or trodden beneath its foot.
- 51 And he who his honour shields by the doing of kindly deed
grows richer : who shuts not the mouth of reviling, it lights on him.
- 52 And he who is lord of wealth and is niggardly with his hoard
alone is he left by his kin : nought have they for him but blame.
- 53 Who keeps faith, no blame he earns : and that man whose heart is led
to goodness unmixed with guile gains freedom and peace of soul.
- 54 Who trembles before the Dooms, yea, him shall they surely seize,
albeit he set in his dread a ladder to climb the sky.
- 55 Who spends on unworthy men his kindness with lavish hand,
no praise does he earn, but blame, and repentance the end thereof.
- 56 Who will not yield to the spears when their feet turn to him in peace
shall yield to the points thereof, and the long flashing blades of
steel.
- 57 Who holds not his foe away from his cistern with sword and spear,
it is broken and spoiled : who uses not roughness, him shall men
wrong.

- 58 Who seeks far away from his kin for housing, takes foe for friend :
 who honours himself not well, no honour gains he from men.
- 59 Who makes of his soul a beast of burden to bear men's loads,
 nor shields it one day from shame, yea, sorrow shall be his lot.
- 60 Whatso be the shaping of mind that a man is born withal,
 though he think it lies hid from men, it shall surely one day be
 known.
- 61 How many a man seemed goodly to thee while he held his peace,
 whereof thou didst learn the more or less when he turned to
- 62 The tongue is a man's one half, the other his valiant heart : [speech !
 besides these two nought is left but a semblance of flesh and blood.
- 63 If a man be old and a fool, his folly is past all cure :
 but a young man may yet grow wise and cast off his foolishness.

VII.

- 64 We asked, and ye gave : we asked once more, and ye gave again ;
 but the end of much asking must be that no giving shall follow it.

NOTES TO THE INTRODUCTION.

¹ This story is taken from the *Aghânî*, ix. pp. 149—150 ; it rests on the following *isnâd* :—el-Hasan ibn 'Alî, who heard it from Moḥammed ibn el-Qâsim ibn Mahraweyh, who heard it from 'Abdallâh ibn Abî Sa'd, who heard it from Moḥammed ibn Ishâq el-Museyyibî, who heard it from Ibrâhîm ibn Moḥammed ibn 'Abd-el-'Azîz ibn 'Omar ibn 'Abd-er-Raḥmân ibn 'Auf, who had it from his father. 'Abd-er-Raḥmân son of 'Auf was one of the first converts to el-Islâm, and must have known well el-Hârith son of 'Auf of Ḍubyân, who in his old age became a Muslim. There is some uncertainty as to the names of those who bore the bloodwit at the peace between 'Abs and Ḍubyân : but the great majority of the authorities recognize el-Hârith as the leader in the peace ; some join with him Khârijeh son of Sinân, his first cousin, and others Khârijeh's brother Herim. That two were foremost in the noble work is apparent from v. 18 of the *Mo'allaqah*, as also that they were of the house of Gheyḏ son of Murrah. If Herim had been one, it seems probable that this glory would have been claimed for him by name by Zuheyr, whose chief patron he was ; but though Herim is praised in a large number of poems by Zuheyr, this particular deed is never claimed for him. It is observable that, while *two* are spoken of in vv. 17—22 of the poem (where the dual number is used throughout), afterwards, when speaking of the second payment made necessary by the murder committed by Hoṣeyn (vv. 42—44), Zuheyr uses the plural, as if many of the family of Gheyḏ had taken part in it.

² This tale rests on the authority of the famous Abû 'Obeydeh, and is also in the *Aghânî* (ix. pp. 148-9). It is told in substantially the same terms by et-Tebrîzî and Ibn Nubâteh. In el-Meydânî's *Proverbs* (Freytag's edn., ii. pp. 275 *sqq.*) it is said that it was Khârijeh son of Sinân who offered his son and two hundred camels to the men of 'Abs in satisfaction for the murder of the man slain by Hoṣeyn ; and the curious fact is added that of the two hundred camels only one hundred were paid, for el-Islâm came and diminished the amount of the bloodwit to that number. If this were

true, it would be an important datum for fixing the year in which the peace was made ; but it is not consistent with the other facts of the history. The date of the peace is fixed by M. Caussin de Perceval, on grounds of great probability, at from 608 to 610 A. D. (Essai, ii. p. 499) ; it was not till the 8th year of the Hijrah (629—639 A. D.) that 'Abs and Ābyān embraced el-Islām (*id.* iii, p. 218). According to the 'Iqd el-Ferīd of Ibn 'Abd Rabbih, quoted by M. Fresnel (Journ. Asiatique, 3me série, iv. p. 20), the two persons whom Zuheyr praises in his Mo'allaqah are 'Auf and Ma'qil, sons of Subey' son of 'Amr, of the line of Tha'lebeh ibn Sa'd. These two did indeed, according to el-Meydānī, make peace between 'Abs and their own tribe of the Benū Tha'lebeh, who at first refused to join the rest of Ābyān in the engagement ; but it is impossible to regard them as the two praised by Zuheyr if v. 18 is genuine, inasmuch as they were not of the line of Gheyḏ son of Murrah.

The name of the man who was slain by Ḥoṣeyn son of ḌamḌam is given by el-Meydānī and the 'Iqd as Tījān. 'Antarah slew ḌamḌam, Ḥoṣeyn's father, on the Day of el-Mureyqib, one of the earliest battles of the war (Fresnel, *loc. cit.* p. 6), and Ward son of Ḥābis slew Herim, Ḥoṣeyn's brother, on the Day of el-Ya'muriyyeh, immediately after the slaying of the hostages by Ḥoḏeyfeh (Aghānī, xvi. 30). Between these two dates 'Antarah composed his Mo'allaqah, in vv. 73—75 of which he mentions ḌamḌam as slain by his hand, and the two sons as still alive.

It is worthy of notice that the Mo'allaqah, in vv. 40—46, (if those verses are rightly placed,) seems to tell of a graver dissension as having arisen out of Ḥoṣeyn's violent deed than that which this tradition relates ; for it would appear that the renewal of strife which followed it was the occasion when the slain men named in vv. 42 and 43 (said in the commentary to be all of 'Abs) met their death ; and that some bloodshed ensued seems certain from the metaphor in vv. 40—41, where the camels, (that is, the fighting men,) after a *ḏim'*, or period of thirst, are said to have been led down again to drink of the pools of Death. The *ḏim'* was probably the truce during which peace was being arranged.

³ This parenthesis, telling of the end of Qeys son of Zuheyr, is founded on the testimony of Ibn el-Athīr, who is believed generally to follow Abū 'Obeydeh (Kāmil i. p. 434.), and et-Tebrīzī (Ḥamāseh, p. 223) ; it is vouched for by a poem by a man of 'Abs, Bishr son of Ubayy son of Ḥomām, quoted in the Ḥamāseh, where it is said of the horses that ran in the Race of Dāhis—

جَابَيْنَ بِأُذُنِ اللَّهِ مَقْتَلِ مَالِكِ وَطَرَحْنَ قَيْسًا مِنْ وِزَاءِ عُمَانَ

“They brought to pass—so God willed—the spilling of Mālik's blood,
and cast Qeys away forlorn an exile in far 'Omān.”

⁴ This paragraph is mine, and expresses what seems to me the most probable view to take of the case. I should add that besides el-Ḥārith, Herim, and Khārījeh, another pair of the house of Gheyḏ are mentioned in the 'Iqd (Journ. Asiat., Juillet 1837, p. 18) as having exerted themselves to establish peace between 'Abs and Ābyān, *viz.* Harmaleh son of el-Ash'ar and his son Hāshim.

NOTES TO THE MO'ALLAQAH.

The measure of the poem is the noble cadence called the *Tawīl*, most loved of all by the ancient poets. Each hemistich consists of four feet, arranged thus—

$\overset{\cup}{-} \overset{\cup}{-} \mid \overset{\cup}{-} - - - \mid \overset{\cup}{-} \overset{\cup}{-} \mid \overset{\cup}{-} - \overset{\cup}{-}$

(In the second foot the third syllable is occasionally, but rarely, short: the only instances of a short third syllable in the 128 hemistichs of this poem are v. 14, *a* and *b*, v. 28, *b*, and v. 33, *b*; it is observable that it most frequently occurs with proper names.)

In the English an attempt has been made to imitate the metre of the original. The measure adopted is not absolutely unknown in our language; it is to be found in many lines of that wonderful organ-swell, Browning's *Abt Vogler*; the seventh stanza of that poem in particular is almost entirely in the *Tawîl*. The following lines are exactly the Arabic cadence—

“Existent behind all laws, that made them and, lo, they are!”

“And, there! Ye have heard and seen: consider and bow the head!”

Other verses of the same stanza exhibit the licences which I have found it necessary to take with the metre to adapt it to the English; these are chiefly the following:—

(1.) Dropping the first short syllable, as in v. 10, *b*, 11, *a*.

This is a licence which the Arabs themselves allow, but only (except in a few doubtful instances) at the commencement of a poem. It is matched by Browning's—

“Give it to me to use! I mix it with two in my thought.”

(2.) Addition of a short syllable at the beginning of a foot, as in v. 12, *a*; so in Browning—

“And I know not if, save in this, such gift be allowed to man.”

(3.) Exchanging the one long third syllable of the second foot for two short, as in v. 4, *a* and *b*; so Browning—

“But here is the finger of God, a flash of the Will that can.”

(4.) Changing $\overset{\cup}{-} - -$ into $\overset{\cup}{-} \overset{\cup}{-} -$ in the third foot, as in v. 9, *a*, v. 11, *b*; compare Browning's—

“That out of three sounds he frame, not a fourth sound, but a Star.”

The text above given and translated is that of Arnold (Leipzig, 1850), with two slight amendments in the vocalization of v. 3 *b* and v. 59 *b*, and the substitution of *lau* for *in* in v. 54 *b*; of these the last two are indicated in Arnold's notes, pp. 23 and 24, and the first is adopted from ez-Zauzenî. Arnold's recension agrees in the text and arrangement of the verses with ez-Zauzenî's, except in v. 59, which the latter entirely omits.

Another recension is to be found in Ahlwardt, *Six Poets*, pp. 94 *sqq.*; this is based on the MSS. of Gotha and Paris: it differs from Arnold's chiefly in the arrangement of the verses in the *teshbîb* describing the journey of the ladies, and in the omission of several of the maxims which follow v. 49 and the arrangement of those which it retains. The following is the order of the verses in Ahlwardt's recension as compared with Arnold's, the numbers of the verses being those of the latter and the arrangement that of the former:—

1—8, (9 omitted) 11, 10, 14—15, 12—13, 18, 16—17, 19—22, 25, 23—24, 26—44 *a*, (after which Ahlwardt inserts a second hemistich which is not in Arnold, and commences the next verse with a first hemistich which is also wanting in the latter. Arnold's 44 *b* agrees with Ahlwardt's 44 *b*;) 45—47, 49, 48, 50, 52, 51, 57, 54, 56, 53, 58, 60, 59. vv. 55 and 61—64 are omitted; they will be found in the Appendix, p. 192.

Of the two main differences above mentioned, it must be admitted that the arrangement of the verses describing the journey reads more smoothly and consecutively in Ahlwardt's text than in Arnold's; perhaps this is rather a reason for suspecting the hand of a later adjuster than for rejecting the more difficult order: in such a matter however no critical judgment is worth much. The second difference, the omission of vv. 55 and 61—64 among the sententious utterances which close the poem, seems to be also generally in favour of Ahlwardt; v. 55 might, as he suggests (*Bemerkungen über die Aechtheit &c.*, p. 64), find its proper place after v. 51. Of the last four verses of Arnold I would retain v. 64, which seems a fitting close of the poem, and appropriate to the tradition (of two payments by the Peace-makers) with which it is connected; the other three are clearly out of place where they stand, and belong to another poem (perhaps two others), whether by Zuheyr or some other poet.

Among the minor differences of arrangement, Ahlwardt's text seems to err in placing v. 18 before vv. 16-17; v. 16 appears clearly to be the opening of the real theme, and the change of person in v. 18 (called *iltifât*) is of frequent occurrence in the old poetry and offers no difficulty. Of the transposition of v. 25 there is little to be said one way or the other. The additions in Ahlwardt after v. 44 *a* are evidently to be rejected, the second inserted hemistich being a mere echo of v. 24 *a*.

Of textual differences there are few of much importance; in v. 11 *a*, Ahlwardt reads *li-ṣ-ṣadiqi* for *li-l-laṭifi*: in v. 14 *b*, *wa man* for *wa kam*: in v. 15 *b*, *mufa'ami* for *wa muf'ami*: in v. 20 *b*, *mina-l-'amri* for *mina-l-qauli*: in v. 22 *a*, *wa gheyrihâ* for *hudû-tumâ*: in v. 25 *b*, *ifâli-l-Muzennemi* for *ifâlin muzennemi* (see note below on this verse): in v. 26 *a*, *faman mublighu* for *alâ 'ablighi*: in v. 27 *a*, *tektumenna* (wrongly) for *tektumunna*, and *nufûsikum* for *ṣudûrikum* (last better): in v. 31 *b*, *taḥmil* for *tuntej* (last better): in v. 35 *b*, *yetejemjemi* for *yetaqaddemi*: in v. 37 *a*, *tefza' buyûtan kethîretun* for *yufzi' buyûtan kethîretan* (last preferable): in v. 40 *a*, *ra'au mâ ra'au min ḡim'ihim thumma* for *ra'au ḡim'ahum ḡattâ iḡâ temma*, and *b*, *tesîlu bir-rimâhi* for *tefarrâ bis-silâhi* (last preferable metrically): in v. 43 *a*, *shârakû fi-l-qâumi* for *shâraket fi-l-mauti*: in v. 45 *b*, *ṭala'at* for *ṭaraqet* (last preferable, since the former unnecessarily repeats the *ṭâli'âtin* of v. 44 *b*): in v. 46 *a*, *ḡu-l-witri yudriku witrahu* for *ḡu-ḡ-ḡighni yudriku teblahu*: in v. 54 *a*, *el-meniyyeti yelqahâ* for *el-menâyâ yenebnahu*, and *b*, *râma* for *yerqa*: in v. 53 *a*, *yufḡi* for *yuhḡa*: in v. 60, *b*, *wa lau* for *wa in*: in v. 59, for our reading Ahlwardt has the following—

*wa man lam yezel yestahmilu-n-nâsa nefsahu,
walâ yughnihâ yauman mina-d-dahri, yus'ami:*

in v. 63 *b*, (Appendix p. 192,) *yaḡlumu* (right: see note below) for *yaḡlumi*: in v. 64 *b*, *sayoḡramu* for *sayoḡrami* (both are equally right grammatically, but the former would be an *iqwâ* if the verse really belongs to this poem).

The verses of the Mo'allaqah quoted in the Aghânî are the following:—

together on p. 146, Vol. ix, —vv. 1, 3, 4, 6, 56, 54 (in the last verse Ahlwardt's reading, not Arnold's, is given):

on p. 148, v. 18:

on p. 150, vv. 18, 25 (*ifâli-l-Muzennemi*, in accordance with Abû 'Obeydeh's reading), 24 :

on p. 154, v. 60 (with the story of this verse having been quoted by 'Othmân son of 'Affân).

The translation offered is as literal as I have found it possible to make it consistently with English idiom and the rhythm; where it seemed necessary, I have explained deviations from absolute literalness in the notes: where the change of phrase was slight, I have not thought it needful to notice it. Thus in v. 3, *a, khilfetan* is not "to and fro," but "one after another: in v. 32, "Boys shall she bear you, of ill omen, all of them like Alḥmar of 'Âd," is the word-for-word rendering. I have not however consciously anywhere departed from the sense of the original, and but seldom from the phrase. Of other translations, the only ones I have seen are that by M. Caussin de Perceval, at pp. 531—536 of Vol. ii of his *Essai sur l'histoire des Arabes avant l'Islamisme*, and that by Rûckert (which omits the *teshbîb*) at pp. 147—150 of the first volume of his translation of the Ḥamâseh; the translation by Sir W. Jones, which I believe to be the only one before published in English, I have not been able to consult.

v. 1. El-Mutathellem (according to the Marâşid, el-Mutathellim) is a hill in the high land stretching East of the northern Ḥijâz, in the country of the Benû Murrah of Ghatafân; it is mentioned in 'Antarah's Mo'allaqah, v. 4, in connection with el-Ḥazn and eṣ-Şammân. Of ed-Darrâj no particular information is given in the Marâşid.

v. 2. "Er-Raqmatân": according to ez-Zauzenî two places are meant by this name, which is the dual of *er-raqmeh*, a word meaning "the meadow" (*rauḍah*); he says that one village called er-Raqmeh is near el-Başrah, and another of the same name near el-Medîneh: they are thus far distant one from another. *Raqmeh* however means, besides a meadow, the side of a valley, or the place in it where water collects; it seems more probable from the way in which the name is used that one place, not two, is intended; the same name, in the same dual form, occurs in a lament by a woman of Ghatafân over the death of Mâlik son of Bedr given in the Aghânî (xvi, p. 30)—

إِذَا سَجَعْتَ بِالرُّومِيِّينَ حَمَامَةً أَوْ الرَّسِّ فَايْكِي فَارِسَ الْكَتْفَانِ

"So long as a turtle moans in the groves of er-Raqmatân
or er-Rass, so long weep thou for him that rode el-Ketefân."

The second hemistich of this verse gives concisely a simile for the water-worn traces of the tents which is found in a more expanded form in Lebîd's Mo'allaqah, vv. 8 and 9, *q. v.* The tattooing over the veins of the inner wrist is said to be renewed, because the torrents have scored deeply certain of the trenches dug round the tents, while others that did not lie in the path of the flood have become only faintly marked, like the veins beneath the tracery.

v. 3. "The wild kine," the *antilope defassa*, a species of bovine antelope. "The deer," *arâm* (for *ar'âm*), plural of *ri'm*. *Ri'm* is the white antelope (*antilope leucoryx*); though identical in form with the Hebrew *r'êm* (*rêym*), it is very doubtful whether the latter word means the same: the LXX translate it by *μονόκερως* (A. V. "unicorn"). The Assyrian is, like the Arabic, *ri'mu*, and there is a good discussion of the meaning of this word in an article on the Animals of the Assyrian Sculptures in the Transactions of the Society of Biblical Archæology for 1877; it appears certain that it is not the *antilope leucoryx*, but some larger and robuster animal, perhaps the wild buffalo (see Job xxxix, 9-12).

v. 5. "Trench": round the tent a trench is dug to receive the rain from the roof and prevent the water from flooding the interior.

v. 6. "In the morn": the morning was the time when raids were made, and the word *ṣabâḥ* thus itself is used in the sense of a sudden attack. *Yâ ṣabâḥâḥ* was the battle-cry (*shi'âr*) of Temîm in the Day of el-Kulâb. To wish peace in the morning to a place is therefore an appropriate greeting.

vv. 7—15. The journey here described would take the wanderers along the southern skirt of the tract called by Palgrave (Cent. and East. Arabia, Vol. I, chap. vi) "the Upper Kaseem;" er-Rass is still a place of some importance, and will be found marked on Palgrave's map some distance to the North of 'Oneyzeh. In the days of Zuheyr the country was in the possession of the Benû Asad, who were not always on the friendliest terms with the Benû Ḍubyân, among whom the poet lived.

v. 12. Tassels of scarlet wool decorated the *hauḍaj* in which ladies rode. "Ish-riq seeds": *ḥabbu-l-fenâ*; the exact nature of this plant with a scarlet seed or fruit is very doubtful: see Lane, s. vv. *فني* and *عشوق*

v. 16. "The Holy House" is the Ka'beh. The mention of its building by the Qureysh and the men of Jurhum must not be understood of the same time. Jurhum was the name of two Arab stocks: the first the ancient race who peopled the lower Hijâz and Tihâmeh at the time of the legendary settlement of Ishmael among them, with whom he is said to have intermarried; the second (whom M. de Perceval regards as alone having had a historical existence) a tribe who ruled in Mekkeh from about 70 B. C. to 200 A. D. They were expelled from Mekkeh and dispersed so that no memorial of them remained by an Azdite stock from el-Yemen called the Khuzâ'ah (C. de Perceval, Essai, i, 218. Aghânî, xiii, 108-111.). The second Jurhum are said (Agh. *id.*, p. 109) to have rebuilt the Ka'beh on the foundations laid by Abraham after it had been overthrown by a flood: the architect was one 'Omar el-Jârûd, whose descendants were known as the *Jedarah*, or masons. The Qureysh settled in Mekkeh during its occupation by the Khuzâ'ah, and gained possession of the Ka'beh in the time of Quṣayy, whose mother was of the race of the *Jedarah*, about 440 A. D. (C. de Perceval). Quṣayy, in the year 450 A. D. or thereabout, caused the building erected by the Jurhum to be demolished, and rebuilt the Ka'beh on a grander scale. It was rebuilt a third time in the year 605 A. D., very shortly before the Mo'allaqah was composed. Moḥammed, then 35 years old, assisted in the work. These three occasions are probably those to which Zuheyr refers.

“Circle round,” *tāfa haulahu*; the *tawāf*, or going round seven times, was one of the most ancient rites of the religion of the Arabs; it was the mode of worship used not only for the Ka'beh, but also for the other objects of reverence among the pagan Arabs: see Lane, s. v. *Duwār*.

v. 18. In this verse *mā beyna-l-'ashîreti* must be understood as meaning the friendship of the two houses of the family. *Beyn* (“that which is between”) has two contrary significations: disunion, that which parts or separates, and concord, that which joins; so *Ātu-l-beyn* means both enmity and friendship.

'Ashîreh here means the stock of Baghîd son of Reyth son of Ghatafân, the common father of 'Abs and Ābyân; according to the dictionaries *'ashîreh* is the smallest sub-division of the tribe, but its use here is clearly opposed to that view. The various words meaning tribe and family are very loosely applied in the old poetry, and the distinctions drawn between them by lexicographers (see Lane s. v. *sha'b*) do not seem to be borne out by usage. In v. 24 'Abs and Ābyân are each called *qaum*, and in v. 34 'Abs is a *hayy*.

v. 19. The literal translation of this verse is—

“Ye two repaired the condition of 'Abs and Ābyân (by peace), after that they had shared one with another in destruction, and had brayed between them the perfume of Menshim.”

The second hemistich is said to refer to a custom which existed among the Arabs of plunging their hands into a bowl of perfume as they took an oath together to fight for a cause until the last of them was slain. Menshim, the commentators say, was a woman in Mekkeh who sold perfume. Such an oath was followed by war to the bitter end, and so “he brayed the perfume of Menshim” became a proverb for entering on deadly strife. That oaths so taken were counted of special force may be seen from the tale of “the Oath of the Perfumed ones,” *hîlf el-Mutayyabîn*, taken by the sons of 'Abd-Menâf and their partisans in or about 490 A. D. (see C. de Perceval, *Essai*, i. 254. Ibn-el-Athîr, *Kâmil*, i. pp. 329-30.)

v. 22. Ma'add was the forefather of all those Arabs (generally called *musta'ribeh* or insidious) who traced their descent from 'Adnân, whose son he was. The name is thus used to denote the Central stocks, settled for the most part in Nejd and el-Hijâz, as opposed to the Arabs of el-Yemen or of Yemenic origin by whom they were bordered on the North and South. The name of Ma'add's son Nizâr is also used in the same way. Nizâr was the father of Muḍar, Rabî'ah, and Anmâr; the last-named and his descendants joined themselves to the people of el-Yemen; and “Rabî'ah and Muḍar” is again a comprehensive term used to designate the tribes of Nejd and the Hijâz.

v. 25. “Slit-eared, of goodly breed”: *min 'ifâlin muzennemi*. There are two ways of taking this phrase: the first is that here adopted, whereby *muzennem* is rendered as an adjective attached to *'ifâl*, meaning “slit-eared.” Camels of good breed had a slit made in the ear, and the piece of skin thus detached (called *zenemeh*) left to hang down. The ordinary grammatical construction would require the feminine, *muzennemeh*, to agree with *'ifâl*; but the masculine is used by a poetic license. The other, resting on the authority of Abû 'Obeydeh, reads *'ifâli Muzennemi*, “young camels (the offspring) of Muzennem” (or el-Muzennem): Muzennem, he says, being the name of a famous stallion-camel whose breed was much renowned among the Arabs.

It is worth remarking that this line seems to contradict the assertion of et-Tebrîzî, in his commentary on the *Ĥamâseh*, p. 107, that the young camels (seven or eight months old) called *'ifâl* (plural of *'afîl*) were not given in payment of bloodwits. Perhaps there was an exception in the case of the better breeds. The passage, however, on which et-Tebrîzî makes this remark does not necessarily bear him out.

v. 26. "Tribesmen together leagued," *el-Ahlâf*, plural of *hîlf*. The commentary says that these confederates were Ghatafân, Asad and Ṭayyi'; other authorities quoted by Lane (*s. v. hîlf*) restrict the appellation to Asad and Ghatafân, Asad and Ṭayyi', or Fezârah (a branch of Ḍubyân) and Asad. Since Ḍubyân, a division of Ghatafân, is named separately from the *Ahlâf*, it would seem probable that the word here means only Asad and Ṭayyi'. I do not, however, find that these confederates took any part in the War of Dâhis, except at the battle of Shi'b Jebileh, when Asad joined Ḍubyân and Temîm against 'Âmir and 'Abs; their presence at the oath-taking between the various branches of Ghatafân would, however, render the engagement more formal and solemn: they were a sort of "Guarantecing Power."

vv. 27-28. Herr von Kremer (*Culturgeschichte des Orients unter den Chalifen*, Vol. ii., p. 358, note*) regards these verses as interpolated, and alien from the spirit of the poetry of the Ignorance. He says, moreover, that they are inconsistent with v. 48, which expresses the true feeling of that age, that of the Future no man knows anything. Certainly their spirit is more religious than is usual in the old poetry, and the mention of the Book and the Reckoning Day points to a body of doctrine which we are accustomed to think was first planted among the Arabs by Moḥammed. But it is to be remarked that the passage where the verses come (vv. 26-33) seems thoroughly consecutive and complete in sense: that the same number of verses is given, in the same order, in all the recensions of the poem; and that v. 28 exhibits a very curious construction, easily intelligible indeed, but unlikely to be used in an interpolation: this is the carrying on of the *meǰzûm* imperfect from the apodosis of the conditional sentence in v. 27 *b* into the unconditional proposition of v. 28.

As regards the possibility of such an exhortation being addressed to the tribes settled in the country East of Yethrib and South of the mountains of Ṭayyi' in 610 A. D., I do not think that it should be hastily rejected. Few subjects are more obscure than the real nature of the religion of the pagan Arabs. It would seem that at the time when the Prophet arose there was extremely little religious faith in the people of any sort: that their old divinities were held by them in much the same estimation as that in which our own forefathers in Norway and Iceland held Odin and Thor when Christianity first overspread the North. But beyond the reverence, such as it was, paid to

* His words are—"Das Gedicht, Zohair XVI, wird man wegen v. 27 (28), der von der Abrechnung am jüngsten Tage spricht, für unecht oder interpolirt erklären müssen. Ich entscheide mich für das Letztere, denn v. 49 (48) spricht die echte, alte Idee aus, dass man von dem Zukünftigen nichts wisse." In the same note, H. von Kremer sees traces of Mohammedan recension in the name 'Abd-allâh in a poem of 'Antarah's. I presume that he considers the occurrence of that name as belonging to the father of Moḥammed, the son of Jud'ân, and the brother of Dureyd son of eṣ-Ṣimmeḥ, as well as to the tribe-fathers 'Abd-allâh ibn el-Azd (*Ma'ârif*, p. 54), 'Abd-allâh ibn Ghatafân (*id.* p. 39), and 'Abd-allâh ibn Ka'b and 'Abd-allâh ibn Kilâb, sub-divisions of 'Âmir ibn Ṣa'sa'ah (*id.* pp. 42 and 43), to be insufficiently vouched for.

el-Lât, el-'Ozzâ, Menât, Fuls, Wedd, and the rest, there was certainly a back-ground of faith in *The God, Allah*, whose name was, as it still is, in the mouth of every Bedawî as his most frequent ejaculation. Without assuming such a faith as already well known to the people, a great portion of the Qur'ân would be impossible: that revelation is addressed to men who join other gods with God, not those who deny Him. Some tribes may have had more of this belief in the One God, and been accustomed to look more immediately to Him, others (especially those who, like the Qureysh, possessed famous shrines of idolatrous worship which brought them in much profit,) less: probably contact with Judaism and Christianity determined in some measure the greater or less degree of it. Now among the neighbours of the tribes of Ghatafân were the Jews settled from Yethrib to Kheybar and Teymâ; to the North was Kelb in the Dumat (or Dûmat) el-Jendel, almost entirely Christian; Christianity had made some progress in Tayyî', nearer still; and we have seen how, according to a fairly vouched for story, Qeys son of Zuheyr, the chief of 'Abs, spent the last years of his life as a Christian anchorite in 'Omân. To the West was Yethrib, in constant relations with the Kings of Ghassân, who were Christian, together with their people; and to the North-east was el-Hîreh, whose King, en-No'mân Abû Qâbûs, had long been a Christian, and where Christianity had spread among the people long before his day. En-Nâbighah of Dûbyân, Zuheyr's famous contemporary, had dwelt long at the Courts both of el-Hîreh and Ghassân; and in a well-known passage* (much contested, it is true, but in favour of the genuineness of which much may be said,) he refers to a Rabbinical legend of Solomon's power over the Jinn, and how they built for him Tedmur. At the fair of 'Okâḏ Quss son of Sâ'ideh had preached Christianity long before Zuheyr made this poem. And to 'Abs itself belonged one of the *Hanîfs*, Khâlîd son of Sinân son of Gheyth (see Ibn Quteybeh, Ma'ârif, p. 30). These things seem to me to make it not impossible that the lines may be genuine. The objection that they are inconsistent with v. 48 appears wholly groundless; the latter refers to the vicissitudes of this world and the chances of life: the former to the reckoning of God in the world after death. (See note on v. 32 for a further argument in favour of the authenticity of these verses.)

v. 29. War, *el-Harb*, is feminine in Arabic; as in vv. 31 and 32 it is personified as a woman, it seemed best to use in the translation the feminine pronoun in vv. 29 and 30.

v. 31. "Skin," *thifâl*, is the mat of skin that is placed beneath the mill to receive the flour. The comparison of War to a mill and the slain to ground grain is common in the old poetry; so says 'Amr son of Kulthûm (Mo'all. vv. 30, 31)—

يَكُونُوا فِي اللَّقَاءِ لَهَا طَحِينًا وَلِهَوْتِهَا قِضَاعَةً أَجْمَعِينَ	مَتَى تَذْقَلِ إِلَى قَوْمِ رَحَانَا يَكُونُ ثِفَالُهَا شَرْقِي نَجْدِ
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* En-Nâbighah, v. 22 *sqq.* For a discussion of this passage, see Noeldeke, Beiträge z. Kenntn. der Poes. d. alt. Araber, p. XI, and Ahlwardt, Bemerkungen über die Aechtheit d. alt. Arab. Gedichte, pp. 17-18 and 41. Noeldeke appears to overlook the tradition (unless he rejects it) that en-No'mân was a Christian.

“When our War-mill is set against a people
as grain they fall thereunder ground to powder;
Eastward in Nejd is set the skin beneath it,
and the grain cast therein is all Qudâ'ah.”

“Year by year shall her womb conceive”: *telqah kishâfan*; *kishâf* is said of a she-camel that conceives in two following years. Another word used in a like sense of War is *'awân*, which is applied to an animal with a hard hoof (as a cow or mare), that after bringing forth her first-born (*bikr*) conceives again forthwith and bears another young one; so *harbun 'awân* is said of a war the fury of which is perpetually renewed (see *Ḥamâseh*, p. 180). Again, *hâ'il*, plural *hiyâl*, is used of a war which lies long dormant; its meaning is a she-camel that does not conceive for two years, or some years, and it is therefore the opposite of *kishâf*. El-Ḥârith son of 'Obâd said of the War of Basûs after the slaying of his son Bujeyr by Muhelhil—

لَقَحَّتْ حَرْبٌ وَائِلٌ عَنْ حِيَالِ

“The War of Wâ'il has conceived at last, having long been barren.”

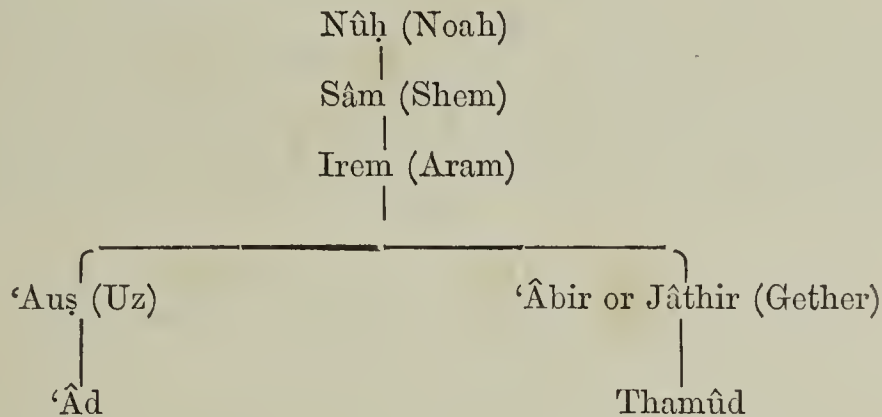
v. 32. “Aḥmar of 'Âd.” According to the received story of the Muslims, it was to Thamûd, not to 'Âd, that the prophet Şâliḥ was sent to warn them of their wickedness. The sign that he gave them was a gigantic she-camel that issued forth at his bidding from a rock (Qur'ân vii. 71): “Then said those among them that were filled with pride—‘Verily we reject that in which ye believed.’ And they slew the she-camel and rebelled against their Lord, and said—‘O Şâliḥ! bring upon us that wherewith thou didst threaten us, if thou art indeed of the Sent of God!’ Then the earthquake seized them, and they lay on their faces in their dwellings, dead.” (Qur. *l. c.* vv. 74—76. The story is also told in *Sûrah* xi, vv. 64—71.) The leader in the slaying of the Camel was Qudâr el-Aḥmar, “Qudâr the Red”; and thus “More unlucky than Aḥmar of Thamûd,” and “More unlucky than the Slayer of the She-camel,” became proverbs. The people of Thamûd (—who are mentioned* by Diodorus Siculus and Ptolemy, and as late as 450 A. D. in the *Notitia dignitatum utriusque imperii*: see C. de Perceval, *Essai* i., p. 27—) dwelt in Ḥijr, a valley on the road Northwards from the Hijâz into Syria. The race of 'Âd, on the contrary, were settled in the South of Arabia, in the *Aḥqâf*, now a vast desert of sand: Ibn Quteybeh (*Ma'ârif*, p. 15) places them “in ed-Daww, and ed-Dahnâ, and 'Âlij, and Yebrîn, and Webbâr, from 'Omân to Ḥadramaut and el-Yemen.” To them was sent Hûd (Qur. vii. 63 and xi). They were thus separated by the whole distance of Arabia from Thamûd, and, it is probable, also by a vast space of time, if the *Thamudeni* of the *Notitia dignitatum* are the same as the latter people. The commentators give two reasons to explain why Zuheyr said, “Aḥmar of 'Âd” instead of “Aḥmar of Thamûd”: the first is the necessity of the rhythm, which would not permit him to say Thamûd; the second is that some of the genealogists say that Thamûd was a cousin of 'Âd, and after the destruction of the

* In Mr. George Smith's “Assyria” (“Ancient History from the Monuments” Series), p. 100, Sargon, in 715 B. C., is related to have led an expedition into Arabia, “where he conquered the Thamudites and several other tribes, carrying them captive and placing them in the cities of Samaria.”

ancient race of 'Âd the people of Thamûd inherited their possessions and were called 'Âd el-Âkhirah, "the later 'Âd." The first reason must be rejected, for it would have been easy to the poet so to frame the verse that Thamûd might have been used instead of 'Âd: for instance, he might have said—

Fatuntej lakum ghilmâna, kullun ka'annahu
Qudâru Thamûdin : thumma turđi' fateftimi.

Moreover other poets also speak of Aḥmar of 'Âd: *e. g.*, Abû Jundab el-Huḏalî, quoted by et-Tebrîzî in the Ḥamâsch, p. 421. The second is more probable, though the Biblical genealogies framed for 'Âd and Thamûd by later Muslim writers can hardly have been known to Zuheyr. According to these, the following was the descent of these two tribes—



A third hypothesis is possible—that some version of the legend of Şalih and his Camel, and the judgment which followed its slaying, was current in the days of Zuheyr which dropped out of mind when el-Islâm overspread the land.

If this verse is genuine, it would seem strongly to support the opinion that vv. 27—28 may also be genuine; for it refers plainly to a legend (mentioned in the Qur'ân in a way which shows that it was well known to those addressed) of God's judgment on the wicked. That it is genuine and not a Muslim interpolation appears highly probable from the mention of 'Âd rather than Thamûd: the latter would have been named by a Muslim following the version of the legend embodied in the Qur'ân.

v. 33. "Of bushels of corn and gold," *min qafîzin wa dirhemi*: the coinage called *dirhem* was silver, not gold; but the latter is here used (like the word *dirhem* in the original) in the general sense of money. The *qafîz* was a measure of capacity containing eight *mekkhûks* or twelve *şâ's* of el-'Irâq: one *şâ'* of Baghdâd is $5\frac{1}{3}$ *riṭls*, or pints: the *qafîz* is thus 64 pints. The word is originally Persian, *kawîzh* (کویژ).

v. 37. "Though there in their midst the Vulture-mother had entered in," *ledâ heythu 'alqet raḥlahû 'Ummu qash'ami*: literally, "In that place where the Vulture-mother cast down her camel-saddle." "To cast down one's saddle" (as "to lay down one's staff" in v. 13) means to halt in a place. "The Vulture-mother" is a name of Death, or Calamity; *qash'am* means an old vulture, and is used in that sense in the last verse of 'Antarah's Mo'allaqah.

v. 38. "A bulwark for men in fight," *muqatḏaf*: literally, "one whom men cast before them (in battle)," to shield themselves or to do a desperate deed.

v. 40. As explained at the end of the second note to the Introduction, this verse appears to refer to the breaking out again of strife which followed the deed of Hoṣeyn. "They pastured their camels athirst," *ra'au ḡim'ahum*: literally, "They pastured (their camels) for their *ḡim'*, or period between two drinkings." Camels in Arabia are not taken down to drink every day; in the greatest heat they are watered every alternate day: this is called *ghibb*; as the weather gets colder, they pass two days without water, and come down on the fourth: this is called *rib'*; then follow *khims*, *sids*, and so on to *'ishr*, when the *ḡim'* is eight days, and they are watered on the tenth. The camels are the warriors, and the pools the pools of Death. The image seems intended to figure the senselessness of the strife, and its want of object and aim.

v. 41. "Till their thirst should grow anew": these words have been added in the translation to complete the sense; they follow from the description of the pasture (*kela'*) as unwholesome, heavy (*mustaubal*), and indigestible (*mutawakhhham*): such, that is, as to stir their thirst again in a short time. The unwholesome pasture is the brooding over wrong in the intervals of combat. In like manner Qeys son of Zuheyr says, of the bitter results of wrong in this same War of Dâḥis (Ḥamâseh, p. 210. Aghânî xvi., 32)—

وَأَكْنَ الْفَتَى حَمَلُ بَدْرِ
بَغَى وَالْبَغَى مَرْتَعَهُ وَخِيمِ

"But the stout warrior Ḥamal son of Bedr
wrought wrong: and wrong is a surfeiting pasturage."

v. 44. The commentary on this verse seems to me to err in taking *kullan* as equivalent to *kulla wâḥidin mina-l-âqilîn*; it is, I think, equivalent to *kulla wâḥidin mina-l-qatlâ*: this follows from the *hu* in *ya'qilûnahû* at the end of the hemistich. I have translated accordingly.

v. 45. This verse contains a difficult word which the dictionaries do not satisfactorily explain, *viz.* *ḥilâl* in *liḥayyin ḥilâlin*. In form it is the plural of *ḥâll*, "alighting or abiding in one place"; but it seems always to be used, as here, as an epithet of praise. Lane (*s. v. ḥâll*) says that it means "a numerous tribe alighting or abiding in one place." I have not found it in the Ḥamâseh, though *ḥayyun ḥolûlun* (another plural of *ḥâll*) occurs in a poem on p. 171; but it is used in a poem by 'Amr son of Kulthûm given in the Aghânî, vol. ix., p. 183—

أَلَا أَبْلَغُ بَدِي جُشَمَ بِنِ بَكْرِ
وَتَغْلِبَ كَلِمًا أَتِيًّا حِلَالًا
بِأَنَّ الْمَاجِدَ الْقَرْمَ بِنِ عَمْرٍو
غَدَاةَ نَطَاعٍ قَدْ صَدَقَ الْقِتَالًا

Which seems to mean—

"Ho! carry my message to the sons of Jusham son of Bekr,
and Teghlib, (that they may know) as often as they come to the great tribe,
How that the glorious warrior, the son of 'Amr,
on the morn of Naṭâ'* bore himself stoutly in battle."

* For the vocalization of Naṭâ' here given see the Marâsid, *s. v.* It is a village of el-Yemâmeh belonging to the Benû Ḥanîfeh.

It may possibly mean *numerous*, and hence *strong*, this sense being derived from that of a body of men halting together in a compact host, on the alert and prepared for all attacks.

v. 46. This verse is in praise of 'Abs, and is in continuation of v. 45. The second hemistich offers some difficulty: one does not expect to find their protection of "him that wrongs them" set down to their credit; but the words *el-jânî 'aleyhim* cannot be otherwise rendered. Probably the wronger spoken of is the man who by slaying a member of another tribe involves his own in difficulties. It sometimes happened that such an one found himself unsupported by his kinsmen, and turned out from among them as a *khali'*, or outcast: for instance, el-Hârith son of Ðâlim, who slew Khâlid son of Ja'far of 'Âmir while the latter was under the protection of en-No'mân son of el-Munðir, King of el-Hîreh, was so treated by his tribe of Murrah, the same as that to which the men whom Zuheyr praises in this poem belonged. Such a desertion, unless for the gravest possible cause, was held to be disgraceful; and 'Abs are accordingly praised because they would not give up the wrongdoer, though he brought evil upon them.

v. 47. Zuheyr was eighty years old when he composed his Mo'allaqah; if this was in 608 or 610 A. D., as M. de Perceval supposes, he may well have been a hundred; as the Aghânî relates (ix. 148), when he was seen by Moḥammed, who said—"O God! grant me a refuge from his Devil!"—that is, his eunning in song; it is added that he made no more poems from that day till his death, which ensued shortly after. This would be about 628 or 630 A. D.; and we know that his son Ka'b gave in his adhesion to the Prophet in 631 (the latter part of the ninth year of the Hijrah), after Zuheyr's other surviving son Bujeyr, together with the greater part of his tribe, the Muzeyneh, had already embraced el-Islâm.

v. 49. "Blind beast," *'ashwâ*: literally, "a weak-eyed she-camel"—one that sees not well where she is going, and therefore strikes everything with her forefeet, not paying attention to the places where she sets down her feet (Lane). The word is used proverbially: you say—*Rekiba fulânuni-l-'ashwâ*, "Such an one rides the weak-eyed she-camel"; that is, he prosecutes his affair without due deliberation; and—*Khabâta khabâta-l-'ashwâ*, "He trod with the careless tread of a weak-eyed she-camel," he acted at random.

v. 50. If this verse is rightly placed next after v. 49, the rending by the teeth and the treading under foot should refer to the weak-eyed she-camel spoken of in that verse; and so I have taken it, the camel being blind Chance.

v. 53. I am far from satisfied with the translation given of this verse, in which, however, I have scrupulously followed the commentary. The doubtful words are *muṭma'innu-l-birri* and *yetejemjem*; the former is explained as meaning *birrun khâliṣun*, that is, "pure goodness"; and the latter as the same as *yetaradded*, that is, "he is disturbed, confounded, perplexed." But Lane renders *muṭma'innu-l-birri* as "quiet, at rest, in heart or mind" (*s. v. birra*, end); for *tejemjema*, he gives—"he spoke indistinctly, he concealed a thing in his bosom, he held back from the thing, not daring to

do it'; the sense of "being disturbed in mind" does not occur, though it may, perhaps, fairly be gathered from the last of those given by Lane. I should be inclined to render *man yuhda qalbuhu*, &c—"He whose heart is guided to quietness and rest of soul is not disturbed in his doings, but acts without fear or trouble of spirit."

v. 56. Among the Arabs, when two parties of men met, if they meant peace, they turned towards each other the iron feet (*zijāj*, plural of *zujj*) of their spears: if they meant war, they turned towards each other the points.

v. 57. The "cistern", *ḥaud*, is a man's home and family.

v. 60. This verse, the commentary tells us, was quoted by 'Othmān son of 'Affān, the third Khalīfeh.

v. 62. This accords with the proverb—*innama-l-mar'u bi'aṣghareyhi*—"A man is accounted of according to his two smallest things"—his heart and his tongue.

vv. 60-62 seem consecutive in sense, and probably belong to the same poem; but it is very difficult to see how they cohere with the rest of this. v. 63, on the other hand, seems separate not only from the rest of the poem, but also from the three verses that precede it; grammar would require that the verb at the end of it should be *marfū'*, not *meẓūm*—*yaḥlumu*, not *yaḥlum*: but to read it so would disturb the rhyme, and be a fault of the kind called *iqwā*. The commentary says that the *mīm* of *yaḥlum* is originally *mauqūf* (quiescent in a pause), and is read with *kesr*, because that is the appropriate vowel for making a quiescent letter moveable; but this reason is very lame. On the whole, it seems certain that v. 63 does not properly belong to the piece, and it is probable that vv. 60-62 are also intrusions. No other poem of those by Zuheyr that remain has the same metre and rhyme as his Mo'allaqah, and it is most likely that fragments of other poems, now lost, in this measure and rhyme that have survived have been included in it, because there was no other piece into which they could be put. The rest of the maxims forming the conclusion of the poem can be understood as arising, some more, some less closely, out of its subject; but the different order in which they occur in different recensions, and the fact that some recensions omit some of them which others supply, make it doubtful whether even they all properly belong to the Mo'allaqah.

Stray Arians in Tibet.—By R. B. SHAW, *Political Agent.*

(With one plate.)

The line which divides the Musalmān from the Buddhist populations of Asia, where it crosses the valley of the Upper Indus, passes through the villages of a small tribe which is worthy of some attention. It is Arian in blood though surrounded on all sides but one by Turanians of the Tibetan branch. The people of this tribe are proved by their language and their customs, which are supported by their traditions of former migrations, to